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PART XXII.

THE
DHARMA S'ASTRAS.

(Text and Translation
OF
THE TWENTY SAMHITA'S.)

EDITED AND PUBLISHED BY

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शङ्खसंहिता ।

प्रथमोऽध्यायः ।

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SGDF

द्वितीयोऽध्यायः ।

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 षोडशाब्देस्तु विप्रस्य द्वाविंशः क्षत्रियस्य तु ।
 विंशतिः सचतुष्का च वैश्यस्य परिकीर्तिता ॥ ७
 नाभिभाषेत सावित्रीमतं ऊर्ध्वं निवर्त्तयेत् ॥ ८
 विज्ञातव्यास्त्रयोऽप्येते यथाकालमसंस्कृताः ।
 सावित्रीपतिता ब्राह्म्याः सर्वधर्मबहिस्तृताः ॥ ९
 मौञ्जीवन्धो द्विजानान्तु क्रमान्मौञ्जोऽप्रकीर्तिता ।
 मार्गं वैयाघ्रवास्तानि चर्माणि ब्रह्मचारिणाम् ॥ १०
 पर्णपिप्पलबिल्वानां क्रमाद्दण्डाः प्रकीर्तिताः ।
 कर्णकेशललाटेस्तु तुल्याः प्रोक्ताः क्रमेण तु ॥ ११

अवक्राः सत्त्वचः सर्वे नाग्निदग्धास्तथैव च ।

यन्नोपवौतं कार्पासक्षौमोर्णानां यथाक्रमम् ॥ १२

आदिमध्यावसानेषु भवच्छब्दोपलक्षितम् ।

भैक्षस्य चरणं प्रोक्तं वर्णनामनुपूर्वशः ॥ १३

इति शङ्खीये धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

उपनीय गुरुः शिष्यं वेदमस्मै प्रयच्छति ।

भृतकाध्यापको यस्तु, उपाध्यायः स उच्यते ॥ १

प्रयतः कल्यमुत्थाय स्नातो हुतहुताशनः ।

कुर्वीत प्रयतो मुत्वा गुरुणामभिवादनम् ॥ २

अनुज्ञातश्च गुरुणा ततोऽध्ययनमाचरेत् ।

कृत्वा ब्रह्माञ्जलिं पश्यन् गुरोर्वदनमानतः ॥ ३

ब्रह्मावसाने प्रारम्भे प्रणवश्च प्रकीर्तयेत् ।

अनध्यायेष्वध्ययनं वर्ज्येच्च प्रयत्नतः ॥ ४

चतुर्दशीं पञ्चदशीमष्टमीं राहुसूतकम् ।

उल्कापातं महीकम्पमशौचं ग्रामविप्लवम् ॥ ५

इन्द्रप्रयागं सुरतं घनसङ्घातनिस्वनम् ।

वाद्यकोलाहलं युद्धमनध्यायं विवर्जयेत् ॥ ६

माधौयीताभियुक्तोऽपि प्रयत्नाच्च च वेगतः ।

देवायतनवल्मीकश्मशानशिवसन्निधौ ॥ ७

भैक्षचर्यान्तथा कुर्याद् ब्राह्मणेषु यथाविधि ।

गुरुणा चाभ्यनुज्ञातः प्राश्नीयात् प्राङ्मुखः शुचिः ॥ ८

हितं प्रियं गुणैः कुर्यादहङ्कारविवर्जितः ॥ ८
 उपास्य पश्चिमां सन्ध्यां पूजयित्वा हुताशनम् ।
 अभिवाद्य गुरुं पश्चाद् गुरोर्वचनकृत्वेत् ॥ १०
 गुरोः पूर्वं समुत्तिष्ठेच्छयीत चरमं तथा ॥ ११
 मधुमांसाञ्जनं श्राद्धं गौतं नृत्यञ्च वर्जयेत् ।
 हिंसापवादवादांश्च स्त्रीलौलाश्च विशेषतः ॥ १२
 मेखलामजिनं दण्डं धारयेच्च प्रयत्नतः ।
 अधःशायी भवेन्नित्यं ब्रह्मचारौ समाहितः ॥ १३
 एवं कृत्यन्तु कुर्वीत वेदस्त्रीकरणं बुधः ।
 गुरवे च धनं दत्त्वा स्नायाच्च तदनन्तरम् ॥ १४
 इति शङ्खीये धर्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

विन्देत विधिवद्भार्यामसमानार्धगोत्रजाम् ।
 मातृतः पञ्चमीञ्चापि पितृतस्तथ सप्तमीम् ॥ १
 ब्राह्मो दैवस्तथैवार्धः पाजापत्यस्तथासुरः ।
 गान्धर्वो राक्षसश्चैव ऐशाचस्याष्टमोऽधमः ॥ २
 एतं धर्मागस्तु चत्वारः पूर्व्वं विप्रे प्रकीर्त्तिताः ।
 गान्धर्वो राक्षसश्चैव चाक्षयस्य प्रशस्यते ॥ ३
 अप्रार्थितः प्रयत्नेन ब्राह्मस्तः परिकीर्त्तितः ।
 यज्ञेषु ऋत्विजे दैवमादायार्धस्तु गोद्वयम् ॥ ४
 प्रार्थितापप्रदानेन प्राजपत्यः प्रकीर्त्तितः ।
 आसुरो द्रविणादानाङ्गान्धर्वः समयान्मयः ॥ ५

kindred, as well as her fee* or gratuity, or what has been given to her after marriage are called woman's property (Stridhan). (18) If a woman, married according to the four rites beginning with Brâhma, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21) The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22) Shareholders, descended from different fathers, shall adjust their shares according to their fathers'. Each shall take the share due to his father and no other. (23)

CHAPTER XVIII.

If a Brâhmaṇa has sons begotten on wives of the four castes, they shall divide the ancestral property into ten parts. (1) Of these, the son of the Brâhmaṇa wife shall take four; (2) the son of the Kshatriya wife, three; (3) the son of the Vais'ya wife, two; (4) and the son of the S'udra wife, one. (5) Again if there be three sons of a Brâhmaṇa, but no son by a S'udra (wife), they shall divide the property into nine parts. (6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no Vais'ya among them, they shall divide the

* The text has *Sulka*. *Sulka*, "fee" means the value of a property made over to her by her husband or the fee paid by the bridegroom.

property into eight parts and take four, three and one part respectively. (8) If there is no [son by the] Kshatriya [wife] they shall divide the property into seven parts and take four, two and one part respectively. (9) If there is no Brāhmaṇa [son], they shall divide it into six parts, and take three parts, two parts and one part respectively. (10) The same division [shall take place], if there are sons of a Kshatriya by a Kshatriya, a Vais'ya and a S'udra wife. (11) Again if there be a Brāhmaṇa and a Kshatriya son of a Brāhmaṇa, they shall divide the property into seven parts. Of these the Brāhmaṇa son shall take four. (12) The Kshatriya son [shall take] three. (13) And if there be a Brāhmaṇa and a Vais'ya son of a Brāhmaṇa, they shall divide the property into six parts; and of these the Brāhmaṇa shall take four. (14) The Vais'ya [shall take] two. (15) And if there be a Brāhmaṇa and a S'udra son of a Brāhmaṇa, they shall divide the property into five parts. (16) Of these the Brāhmaṇa shall take four parts. (17) The S'udra [shall take] one. (18) If there be two sons of a Brāhmaṇa or a Kshatriya, and the one be of the Kshatriya and the other of the Vais'ya caste, they shall divide the property into five parts. (19) The Kshatriya shall take three. (20) The Vais'ya [shall take two.] (21) If there be two sons of a Brāhmaṇa or a Kshatriya, and if one be a Kshatriya and the other a S'udra by caste, they shall divide the property into four parts. (22) Of these the Kshatriya shall take three. (23) The S'udra [shall take] one. (24) Again if there be two sons of a Brāhmaṇa, Kshatriya, or Vais'ya and the one be a Vais'ya and the other a S'udra by caste they shall divide the property into three parts. (25) Of these the Vais'ya shall take two parts. (26) The S'udra [shall take] one. (27) If a

Brāhmaṇa has only one son, provided if he be a Brāhmaṇa, Kshatriya or Vais'ya, he shall inherit the entire property. (28) [The same law holds good] when a Kshatriya has [one only son, who is] either a Kshatriya or a Vais'ya. (29) [The same is the law] when a Vais'ya has [an only son who is] a Vais'ya. (30) A S'udra [son] shall be the sole heir of a] S'udra [father]. (31) A S'udra, who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.*, one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a Brāhmaṇa wife and one son by a S'udra wife, the property shall be divided into nine parts; of these the two Brāhmaṇa sons shall take eight parts and the S'udra son one part. (38) If there are two sons by a S'udra and one by a Brāhmaṇa wife, the property shall be divided into six parts, of these the Brāhmaṇa son shall take four parts and the two S'udra sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

If (brothers), who after a previous partition of the property live again as members of a joint family, should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

What one (*i.e.*, a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brothers), if he does not wish it, for it is an acquisition made by himself. (42)

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

Raiment, written documents,* ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained),† pasture-ground‡ and a book are not divisible. (44)

CHAPTER XIX.

ONE shall not allow the dead body of a twice-born person to be carried by a S'udra. (1) Nor [that of a] S'udra by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The S'udras [shall never carry the dead body of a] twice-born one even if he be their father. (4) The Brāhmaṇas, who carry [the dead body of] a Brāhmaṇa who has no relatives, attain to the celestial region. (5)

Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then plunge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of Kusa grass. (7) Then having changed their clothes they must bite Nimba leaves between their teeth, and

* The text has a *Patre*, Jolly has translated it vehicle.

† The text has *Yogakshema* which Jolly has translated as "property destined for pious uses or sacrifices."

‡ The text is *Prākara*—The commentator Nanda explains it as "a path leading to or from a house."

having stepped upon the stone placed on the threshhold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the Ganges. (11) As many bones of a person shall exist in the water of the Ganges so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased.] (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the Brâhmaṇas. (19) The Devas are invisible deities and the Brâhmaṇas are visible deities. (20) The Brâhmaṇas uphold the world. (21) By the favour of the Brâhmaṇas, Devatās reside in the Div (celestial region). (22) A word uttered by a Brâhmaṇa never becomes false. (23)

The Devas shall welcome what the Brâhmaṇas, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased. (24)

O Earth, liked by my mind, I shall now recite to thee the speeches with which persons, endued with the *Sattwa guna*, shall address the mourners, who lament the loss of a relative. (25)

CHAPTER XX.

THE northern progress of the Sun is a day of the Devas. (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dwâpara. (7) Thrice as many [form] a Tretâ. (8) Four times as many form a Krita Yuga. (9) Twelve thousand years constitute a *Chaturyuga* (a period of four Yugas.) (10) Seventy-one *Chaturyugas* make one *Manwantara* (period of a Manu). (11) A thousand *Chaturyugas* make one *Kalpa*. (12) That is the day of the grand-father (Brahmâ). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one Brahman. (15) A day of Purusha is equal in duration to the age of one Brahman. (16) At its termination Mahâkalpa [is over]. (17) Of the same duration is the night [following it.] (18) No enumeration is possible of the nights and days of Purusha that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21) Thus in this Kâla (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

The sands in the Ganges and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmâ) who have passed away in this world. (23)

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

Many thousands of Indras and hundred thousands of Daitya chiefs have been destroyed by Time, what to speak of human beings? (25)

Many royal Rishis, all renowned for their virtues, many Devas and Brahmarshis have been destroyed by Time. (26)

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bemoaning on its death? (28)

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

Both good and bad actions will follow one like associates (after death). Of what use is it then to him whether his relatives mourn for him or not? (31)

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

Till the *Śapīṇḍīkaraṇam* (S'rāddha) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

Having gone to the region of the *Pitris*, he enjoys what [is offered] in a S'rāddha in the shape of a Swāhá (celestial food); offer S'rāddha therefore to him, who has gone to the region of the *Pitris*. (34)

Whether he has become a Deva, or remains in hell, or has entered the body of an animal or of a human

being, he will receive the S'rāddha offered to him by his relatives. (35)

The dead person and the performer of the S'rāddha are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the S'rāddha. (36)

This should always be done by the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

Having seen this world shorn of friends who can be relied on in difficulty and that one's relations are dying, choose, O ye men, virtue, as your only companion. (38)

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of Yama. (39)

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

No one is a favourite with Kāla (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of Kusá he shall die when the time comes. (44)

Neither medicines, nor *Mantrams*, nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament? (46)

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

It is said that It is not to be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

CHAPTER XXI.

Now on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored *Brāhmaṇas*, who have similarly [cleansed

themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At the Ekoddishṭa* one shall alter the Mantras so as to refer to one person. (2) Near the residue of the food [left by the Brâhmaṇas], one shall place a funeral cake, calling out his (*i.e.*, deceased person's) name and family. (3) The Brâhmaṇas having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased; he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one Vitasti (twelve fingers). (4) Near the trenches he shall place three fires, and having added fuel to them, he shall offer three oblations to each fire. (5)

Swadhâ and Salutation unto Soma, accompanied by the departed manes. (6) Swadhâ and Salutation unto Agni who conveys the oblations offered to the departed manes. (7) Swadhâ and Salutation unto Yama, Angiras. (8)

As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the Brâhmaṇas, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13)

* The first Srâddha performed for a deceased person.

With the Mantram "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the Brâhmaṇas after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapindikaranam* shall be performed on the thirteenth, after the monthly S'râddhas have been performed on the twelfth day. (19) For Sudras [it shall be performed] on the twelfth day without any *Mantras* (20) If there be an intercalary month during the year he shall add one day to that of the monthly S'râddhas. (21)

Similarly, the ceremony of *Sapindikaranam* of women shall be performed. One shall perform a S'râddha, every year, so long he lives. (22) He, for whom a *Sapindikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a Brâhmaṇa in his memory. (23)

CHAPTER XXII.

THE impurity of a Brâhmaṇa, consequent on the birth or death of Sapindas, lasts for ten days. (1) That of a Kshatriya lasts twelve days. (2) That of a S'udra lasts

for a month* (3) The relationship of a Sapinda ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once partakes of the food of Brâhmaṇas or others, while they are in a state of impurity, will remain impure as long as they. (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and plunge into it, and recite thrice the hymn of Aghamarshanam. And having come out of the river he shall recite the Gâyatri one thousand and eight times. (9) If a Brâhmaṇa partakes of the food of a Kshatriya in a state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a Kshatriya who has partaken of the food of a Vais'ya while the latter was impure. (11) A Brâhmaṇa [having partaken of the food] of an impure Vais'ya shall fast for three nights. (12) If a Kshatriya and a Vais'ya [have partaken of the food] of a Brâhmaṇa or a Kshatriya, who was impure, they shall come to a river and recite the Gâyatri five hundred times. (13) Having partaken of the food of a Brâhmaṇa while in a state of impurity a Vais'ya shall recite the Gâyatri one hundred and eight times. (14) A twice-born person [who partakes of the food] of a S'udra while in a state of impurity, shall perform the *Prâjâpatyam* penance. (15) A S'udra [after partaking of the food]

* Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the Vaisyas. It shall be "that of the Vaisyas lasts for fifteen days."

of a twice-born person, while in a state of impurity, must bathe [in a river]. (16) A S'udra [partaking of the food] of another S'udra, while in a state of impurity, must bathe and drink *Panchagavyam*. (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When Kshatriya, Vai'syā or S'udra *Sapindas* of a Brâhmaṇa [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If Vais'ya and S'udra *Sapindas* of a Kshatriya [are born or dead], he becomes pure within six or three nights respectively (22) If the S'udra *Sapindas* of a Vais'ya [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during

the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good], if a relative dies during a period of impurity consequent on the death [of another relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified] in one night. (39) After that time, [one is purified] by a bath. (40) If one's preceptor or maternal grand-father is dead, [he is purified] in three nights. (41) Likewise, on the births and deaths of sons not begotten of one's own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42) [One becomes purified] in one night, if the wife or son of his teacher, or his *Upâdhyâya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives is dead. (44) Similarly, if one, who is not a *Sapinda* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons

observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50)

Nor for those who carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakrichchha*. (57) So does he, who takes part in the funeral of a suicide. (58) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a S'udra, he must go to a river, and having plunged into it, recite the *Agharmashnanam* three times; and then, after having emerged from it, recite the *Gáyatri* one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the *Gáyatri*] one hundred eight times. (63) If a S'udra has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe. (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After having touched one who has

touched a corpse, or a woman in her menses, or a Chandāla or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine or excreta, and having touched the bones, no longer moist with fat, of a five-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a Chandāla or a Mlechchha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking Panchagavyam. (78) Similarly, if his lips have been defiled. (79)

Adeps, semen, blood, dandruffs, urine, fæces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

Gaudi (distilled from sugar), Mādhvi (distilled from the blossoms of the Mādhuka flowers) and Paishtthi (distilled from rice)—these are known as the three kinds of

spirituous liquor ; as one, so are all ; none of them shall be touched by the twice-born. (81)

That distilled from Madhuka blossoms, from molasses, from the fruits of the Tanka (or. Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and Mâdhvi:wine. (82)

These ten intoxicating drinks are unclean for a Brâhmana ; but by touching them, a Kshatriya, or a Vais'ya commits no sin. (83)

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru. (85)

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over ; but, if after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

Of all pure things, pure food is known as the most excellent ; for he, who eats pure food only, is truly pure ; not he who is only purified with earth and water. (88)

The learned are purified by forgiveness ; those who have committed iniquitous deeds, by acts of liberality ; those who have sinned in secret, by the recitation of prayers ; those, who best know the Vedas, by ascetic austerities. (89)

What is to be purified should be purified by water and earth ; a river is purified by its current ; a woman whose thoughts have been impure, by menses ; and the foremost of the twice-born, by renouncing the world. (90)

Fire purifies the body ; the mind is purified by truth ; the soul is purified by learning and asceticism ; and the understanding, by knowledge. (91)

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

CHAPTER XXIII.

WHAT has been defiled by the impure excretions of the body, by wines, or by intoxicating liquors, is highly impure. (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [become purified] by keeping them buried in the earth for seven days ; (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices ; (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed]

by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water; (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers; (15) [Similarly, grass, fire-wood, dry cow-dung and leaves.*] (16) These [are cleansed] by washing; (17) And so of a small quantity. (18) Silk and wool [are cleansed] with saline earths. (19) Blankets *made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant; (20) Clothes made of the bark of trees, with Bel fruit; (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds; (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water; (24—25) [That] of white copper and iron vessels with ashes; (26) Wooden articles by planing; (27) Vessels made of fruits (such as cocoanuts, bottle-gourd), by [being rubbed with] cow's hair; (28) A collection of articles by being sprinkled over [with water]; (29) Liquids such as, melted butter¹, by being scraped off with (two blades of Kusha grass, to the length of an open palm (Prādesha); (30) A large quantity of treacle and other preparations from sugar-cane, kept in the house, by being sprinkled with water and heated on fire.* (31) The

* According to Nanda Pundit, a small quantity of treacle or candied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smṛiti.

same rule holds good in respect of all kinds of salt.* (32) Impure earthen vessels shall be purified by a second burning; (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them. (34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Drona* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiled, should be thrown away, and the residue shall be purified by sprinkling over it water, consecrated with the Gáyatri Mantra, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

Food, which has been nibbled by a bird,† or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substance, as long as its smell and stain shall remain on that article. (39)

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excretions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste

* The main species of salt such as, rocksalt, sea-salt, Sauvarcha salt, Sambhala salt, and earth salt, (a kind of saline efflorescence of the earth.)

† Whose flesh may be eaten.

person, as well as buildings constructed of baked bricks are purified by the winds. (41)

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure ; so is the water on a mountain top. (43)

The water of a well, defiled to the highest extent, or in which a five-toed animal* has died, shall be baled out, and the rest shall be dried up with cloth. (44)

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Panchagavyam shall be cast into it when fresh water will be coming forth. (45)

For ponds and small reservoirs of water, the mode of purification is as laid down in respect of wells ; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

The gods have ordained three things as pure in respect of Brāhmaṇas *viz.*, (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by Brāhmaṇas. (47)

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a Brāhmaṇa and perpetually pure are all receptacles. (48)

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf

* Other than those species of five toed animals whose flesh may be eaten.

in respect of secreting the milk at the time of milching, pure is the face of a dog at the time of catching a game. (49) Pure is the flesh of an animal killed by a dog, by a Chandāla, by a robber, or by any other carnivorous animal. (50). Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures* below the navel are always impure. (51). Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun or of the moon, dust, earth, winds, fire and cats are always pure in respect of touch (52). Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Uchchhistam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53) Drops of water used in rinsing the mouth of another and falling on one's feet do not make them impure; such drops are pure like the water welling up from beneath the earth (54). A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his mouth, without laying that article on the ground. (55)

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56). Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices, cows destroy all kinds of sin.

* The human body is provided with nine apertures, according to the Sanskrit anatomy;—they are the mouth, the two ears, the two eyes, the two nostrils, and the orifices of the organs of excretion and generation, the last two being always impure.

Cowdung, cow's urine, cow-milk, cow-bile (Gorochonā*) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

The (river) Ganges resides where cows are penned (Gotirtha†); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

CHAPTER XXIV.

A BRAHMANA may have four wives in the direct order of castes; (1) a Kshatriya, three; (2) a Vais'ya, two, (3) and a S'udra, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a Kshatriya girl shall take hold of an arrow in her hand; (6) a Vais'ya girl, a goading stick (7) and a S'udra girl, the skirt of her cloth. A man shall not marry a wife belonging to the same Gotra or Pravara‡ as himself; (8—9) nor a girl within the fifth degree of descent

* Gorochana is a kind of pigment prepared from biliary concretion of cows.

† The text is *Gavām hi terthe*—Jolly translates it as in urine of a cow, perhaps from a different reading of the text *Gavam hi Mutre*.

‡ The term Gotra refers to descent from the same Rishi, while the term Pravara refers to descent from a common Mantra-Krit, or the Rishi invoked at the beginning of a religious sacrifice by a particular branch of Brahmanas.

on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess limb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown; (15) nor one who is foul-mouthed and extremely garrulous. (16)

There are eight forms of marriage, (17) *vis.* *Brâhma*, *Daiva*, *A'rsha*, *Prâjâpatya*, *Gândharvah*, *A'sura*, *Râkshasa* and *Pais'âcha*. (18) The Brahma form of marriage is that in which a qualified bride is invited and married to a girl. (19) The Daiva marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his Dakshinâ. (20) The A'rsha form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The Prâjâpatya form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called Gândharva. (23) The A'sura marriage (is effected) by the purchase of the bride; (24) The Râkshasa is, by kidnapping, or by forcibly seizing the bride in war; (25) The Paishacha is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The Gândharva form is virtuous for a Kshatriya. (28) A son procreated in a Brahma marriage redeems twenty one persons;* (29) A son procreated in a Daiva form of marriage, fourteen; (30) A son procreated in an A'rsha form of marriage, seven; (31) And a son procreated in a Prâjâpatya form of marriage, four. (32) He, who gives away the bride

* Ten ancestors, ten descendants and the giver.

in a *Brāhma* form of marriage goes to the region of Brahma, (33) That in a *Daiva* form to heaven; that in an *Arsha* form to the region of Vishnu; that in a *Prājāpatya* form to the region of the gods, and that in a *Gāndharva* to the region of the Gandharvas (34—37).

Father, Grand-father, brother, *Sapindas*, maternal grand-father and mother are competent to give away a girl in marriage (38) In the absence of the preceding one, each succeeding person is competent to give her away (39)

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away (from the custody of her guardians) (41)

CHAPTER XXV.

Now about the duties of wives (1) (They are as follows). To observe the same religious rites as their husbands.* (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.† (6) Not to practise love-charms with roots or drugs. (7)

* The text has *Samāna-Vrata-Chāritvam*. Jolly has erred in translating it as "to live in harmony with her husband."

† The text has *Sugupta Bhādatā*. Jolly has translated it as "to maintain saving habits," which is some what free.

To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to houses of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts (12) Dependence on her father, husband and son [in her childhood, youth and old age. (13) To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pile. (14)

Wives have no religious sacrifice, penance, or fasting apart from their husbands ; by serving their husbands they are glorified in heaven. (15) In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to heaven, like the *Brahmachārins*. (17)

CHAPTER XXVI.

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i.e.*, (when the proper wife is physically disqualified from joining him in the performance of

the rite, as during her menstrual period*). (2—3) The S'udra wife of a twice born one shall not have the same privilege. (4)

The S'udra wife of a Brāhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brāhmaṇa. (5) Twice born ones, who, through folly, marry women of low castes, degrade their sons and families to the Status of a S'udra. (6)

The gods and Pitris do not accept the oblations offered to them by (twice born ones), who perform the *Daiva* and *Pitri* (sacrifices), or propitiate the Atithis, in the company of their S'udra wives; such men go to hell. (7)

CHAPTER XXVII.

THE rite of Nisheka shall be done unto a woman when signs of her full uterine development will be patent.† (1)

* The text has Anāpadi,* which, according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

† The text has *Garbhasya Spashtatā jñāné*—Jolly following Nanda Pandit has translated "*Garbha*" as "*ritu*" i. e. the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The term *Garbha* in the sense of uterus occurs many times in the *Sushruta Samhita* (*Sharia Sthanam*) but we do not remember that it occurs anywhere in the *Ayurveda* in the sense of menses or menstrual period. Our interpretation is more in conformity with the spirit of the *Smṛiti*, which lays down that the rite of *Garbhādhānam* should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

The rite of Punsavanam (causation of the birth of a male child) before the quickning of the child is felt in the womb.* (2) The rite of Simantonnayanam (parting of hair) on the sixth or eighth month of pregnancy. (3) The rite of Jâtakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a Bráhmaṇa should be one of auspicious import. (6) That of a Kshatriya should be a term implying strength. (7) That of a Vais'ya, a term signifying wealth or opulence. (8) That of a S'udra should be a term implying humbleness or servility.† (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10)

* Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecration of the mother and not the consecration of the foetus, for its object. The object of Punsavanam, as its name implies, was, according to the views of the framers of the Ayurveda, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the foetus is determined. The Rishis too were aware of the fact that the predominance of Katabolism (Pitrika Shakti) or anabolism (Matrika Sakati) in the foetal body gives rise to its male or female sex. Charaka, Sushruta, Bagbhat and other masters of the Ayurveda have laid down elaborate systems of medicine and dietics for the purpose, and Aruna Dutta, the commentator of the Ashtāṅga-Hridayam, have quoted texts from Daruváhi and other embryologists of ancient India, which show that the secret of sexual diamorphism was not unknown to the Rishis of India. The essential object of the ceremony is not so much the consecration of the mother or the foetus, as the causation of a male child.

† The text has *Jugupsitam*. Jolly has translated it as "indicating contempt" which does not give the real import of the text.

The rite of Annaprâshnam (of first feeding the child with boiled rice or Pâyasa) should be done in the sixth month. (11) The rite of tonsure in the third year.* (12) These rites shall be done unto women without *Mantras*. (13) Marriages of women shall be done with *Mantras*. (14) The rite of Upanayanam shall be done unto a (Brâhmaṇa) child in the eighth year after conception. (15) That of a Kshatriya in the eleventh year after conception. (16) That of Vais'ya in the twelfth year after conception. (17). Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvaja. (18) Their strings (holy thread-Upavita) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Palâsha, Khadira, and Audumvara woods respectively. (21) And they shall reach up to the rim of hair, forehead and tip of the nose in the case of Brâhmaṇa, Kshatriya, and Vais'ya respectively. (22) Or all of them may use all the above kinds of rod. (23) And their staves should not be crooked, nor with their barks stripped off. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.† (25)

* Trilochana Acharyaya in his commentary on the Yajnavalkya Samhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit subscribes to the latter opinion.

† According as they are Brâhmanas, Kshatriyas, and Vais'yas. The term Bhavat (Sir) should be used in respect of Males and Bhavati (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati (lady) being its feminine form.—Tr.

The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of Bráhmaṇa, beyond the twenty-second year in the case of a Kshatriya, and beyond the twenty-fourth year in the case of a Vais'ya youth. (26)

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with the *Sâvitri Mantra* and are called *Vratyás*. (27)

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

A girdle, a skin, a staff, a holy thread, or a *Kamundalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a new one, consecrated with the *Mantras*. (29)

CHAPTER XXVIII.

Now the students of the *Vēdas* (Brahmachârin) shall reside in the houses of their preceptors. (1) And perform the two rites of *Sandhyâ*, every day. (2) Standing he (a Brahmachârin) shall perform the morning *Sandhya*, and the evening *Sandhyâ*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting any *Mantra* (*Dandabat**.) (5) He shall study (the Vedas) when called upon to do so. (6) He shall

* The text has *Dandavat Majjanam*. An ablution taken without reciting any Mantra (*Amantra Snânam*) is called *Dandavat Majjanam* and not, as Joljy has translated it, a plunge into the water like a rod."

do what is pleasant and beneficial to his preceptor. (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall beg at the houses of virtuous persons, other than his Gurus and relatives. (9) With the permission of his preceptor, he shall eat what he has obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion of a *S'rāddha* ceremony, leavings other than those of his Guru's plates, and all kinds of stale food, and abjure all singing, dancing, sexual intercourse, lewd talk, honey, meat-diet, abusive language, hurtful feelings and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyā* he shall salute his preceptor. (14) He shall simultaneously catch hold of the two feet of his preceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhos' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18) If his preceptor sits, let him speak to him, standing up, if he walks, advancing him, if he is coming towards him, meeting him, if he runs, running after him. (19) Turning round so as to meet him, if his face is averted. (20) Approaching him, if he is at a distance. (21) Bending to him if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (Guru) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him.

(27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, if a preceptor's preceptor is arrived (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (Guru's son's) feet. (32) Nor eat the leavings of his plates. (33) Thus he shall master one Veda, or two Vedas, or three Vedas. (34) After that, the Vedāngas. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a S'udra. (36) The first birth is from mother. The second birth is on the occasion of putting on the Maunji girdle. (37) In this second birth the Sâvitri is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the Maunji girdle, is like unto a S'udra. (40) A Brahmachârin shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic Brahmachârin shall attend to the service of the sacred fire. (46)

A twice-born one, who thus observes the vow of *Brahmacharyam*, with all his senses put under a healthy

control, goes to the eternal region, and does not revert to existence. (47)

A wilful evacuation of semen by a *Brahmachārin* is pronounced as a breach of the vow by the pious *Brahma-Vādins*. (48)

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

Having unconsciously spent his seed in a dream, a *Brahmachārin* shall bathe, and worship the sun, and three times recite the *Punararmāni* etc., verse, whereby he shall regain his purity. (51)

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakirṇa*. (52)

If the sun rises or sets without the knowledge of a *Brahmachārin*, keeping in bed out of laziness, he shall fast for an entire day and night, and repeat the *Gāyatri Mantra*. (53)

CHAPTER XXIX.

HE, who having initiated, and counselled *Brahmachāryam* to a (twice-born one), gives him instructions in the Vedas, is called an *Achārya*. (1) He, who teaches (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upādhyāya*. (2) He, who officiates as a priest at one's sacrifice, is called one's *Ritvik*. (3) One should not

officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6) Either of the persons, who asks a question he has no right to ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. (7)

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services proportionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

The (presiding deity of) Learning appeared to a Brāhmaṇa, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to the malicious, and to men who have not controlled their senses; by this my potency will continue unaffected. (9)

O Brāhmaṇ, disclose me to him, whom thou shalt know as pure, cautious (pains-taking), intelligent, of continent habits, and who does not use any abusive or unpleasant language to you; to such a custodian of treasure shalt thou disclose me. (10)

CHAPTER XXX.

HAVING performed the rite of *Upākarmaṇ*, on the full moon in the month of Shṛāvana or Bhādra, a student must study the Vedas for four months and a half. (1) After that, the rite of *Utsarga* shall be done, outside the town, in respect of the Vedas which have been completely studied, and not in respect of those whose studies have not then been completed. (2) The *Vedāṅgas*

should not be studied between the rites of *Utsarga* and *Upākarman*. (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season, nor on the occasion of a solar or lunar eclipse. (5) Nor for an entire day and night, when Indra's flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdāha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle. (11) Nor while dogs barking, jackals yelling, and asses braying. (12) Nor when the sound of a musical instrument is heard. (13) Nor near the Sudras and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat, or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Not after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five-toed animal between him and his preceptor. (22) Nor when a king, or a S'rotriya, or a Brāhmaṇa has met with an accident. (23) Nor (for three days) after the *Upākarman*. (24) Nor (for three days) after *Utsarga*. (25)

He should not study the Rik or the Yayurveda when the Sāma Veda will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during

the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Shāstra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hand, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of Brahma, shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his Guru both at the commencement and end of his Vedic study by taking hold of his feet. (32) He shall utter the *Pranava*. (33) Moreover, he, who reads the hymns of the Rik Veda, satisfies his departed manes as if with clarified butter. (34) By studying the Yayus he satisfies them as if with honey. (35). He, who studies the Sāma melodies satisfies his manes as if with milk. (36) He, who studies the Atharva, satisfies them as if with oblations of meat. (37) He, who studies the *Purānas*, *Itihāsas*, *Vedāngas*, and *Dharma Shāstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world. (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such a conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the Vedas, inasmuch as the birth of a twice-born one in the

knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which he has in common with the beasts. (45)

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sāvitrī Mantra*, is the only true, deathless, decayless existence. (46)

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

CHAPTER XXXI.

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (venerable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Vishnu*, and *Shiva*. (7) The father is the (*Gārhapatya*) household fire, the mother is the ceremonial (*Dakshina*) fire, and the preceptor is the sacrificial (*Ahavanīya*) fire. (8)

Commendable are all the acts of him, by whom these three are respected.

Futile are the acts of him, by whom these three are dishonoured. (9)

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conquers the region of Brahma. (10)

CHAPTER XXXII.

A KING, a priest, a Brāhmaṇa conversant with the Vedas, one who dissuades from vice, an uncle, a maternal grandfather, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. (1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father's sister, the elder sister. (3) A father-in-law, an uncle, a maternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his Guru's wives, of inferior castes, from a distance, and not by touching their feet.. (5) He shall not rub or anoint the limbs of his *Guru's* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his Guru. (8) Having anywise offended the dignity of his Guru, he shall fast for the whole day and take his meal after securing his pardon in the evening. (9) He shall not argue with his preceptor out of a spirit of emulation; (10) nor speak ill of him. (11) Nor do anything which he does not like. (12)

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his Guru, by catching hold of her feet. (13)

A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by lying prostrate before her, and by giving out his name as I am such and such. (14)

Following rules of good conduct, a young pupil, having returned from a distant country, should salute his Guru's wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

Wealth, friend, (mature) age, performances of acts in conformity with the (*S'ruti* and *Smriti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

A Brāhmaṇa, ten years old, and a Kshatriya of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the Brāhmaṇa is the father. (17)

The precedence among Brāhmaṇas is according to their knowledge, the precedence among Kshatriyas is according to their prowess, the precedence among Vais'yas is according to their (richness) in (wealth and paddy, and the precedence among S'udras is according to the (seniority) of their births. (18)

CHAPTER XXXIII.

Now the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipātakas* (most heinous crimes), *Mahāpātakas* (great crimes),

Anu-pātakas (small crimes) and *Upa-pātakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced.* (6)

CHAPTER XXXIV.

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipātakas* (most deadly sins.) (1)

Persons guilty of any of these three classes of *Atipātakas* shall immolate themselves in fire—there is no other atonement for them. (2)

CHAPTER XXXV.

BRAHMANICIDE, wine-drinking, stealing a Brāhmaṇa's gold,* carnal knowledge of a Guru's wife—these are the *Mahāpātakas* (great crimes) (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or

* This verse also occurs in the Mahābhāratam and in the Bhagavad Gītā, Ch. XVI., 21.

sacrificial intercourse, or intercourse with the mouth* he becomes an out-cast on the same day. (5)

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

CHAPTER XXXVI.

KILLING a Kshatriya or a Vais'ya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (*Gotra*) of *Atri* who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Brāhmaṇa. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Ousting a Brāhmaṇa of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft.† (3)

The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in law, or a king is equal to that of carnally knowing a *gūrā's* wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a *S'rotriya*, or of a priest, of an *Upādhyāya* or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of one's own *Gotra*, of a woman of one's superior caste, of a virgin, of a low caste woman, of a woman in her menses,

* *Maukha-Sambandha*—(lit. intercourse by the mouth) means teaching or imparting lessons in sacred works, or studying the scriptures in the company of the out-cast.

† Of not less than eighty Ratis weight.

of a woman who has taken to asceticism, or of a female ward of one's own. (7)

These *Anupātakins* (perpetrators of small sins) are equal to *Mahāpātakins* (in respect of moral delinquency) and they shall regain their purity by celebrating horse-sacrifices and by visiting all the *Tirthas*. (8)

CHAPTER XXXVII.

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumnising one's own preceptor. (3) Speaking slightly of the *Vedas*. (4) Abandoning one's own undegraded parents, sons, or wife. (5) Partaking of food of *Chandālas* and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12) Killing a *Kshatriya*, or a *Vais'ya*, or a *S'udra*, or a cow. (13) Selling articles which are forbidden to be sold. (14). Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain uninitiated beyond the proper age-limit (*Vrātyatā*). (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs,

creepers, climbing] plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Rishis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapātakas*. (34)

Persons guilty of *Upapātakas* shall practise *Chāndrāyana* or *Parāka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

CHAPTER XXXVIII.

CAUSING bodily pain to a Brāhmaṇa. (1) Smelling wines and articles that ought not to be smelled. (2) Crookedness. (3) Sexual connection with beasts. (4) And psodomy (or unnatural connection with a woman) (5). These are the crimes that lead to the loss of caste. (6)

One having wilfully committed any of these (*jāti-bhransakara*) crimes, shall practise a *Krichchha-Sāntapanam* penance; having unintentionally committed it, one shall practise a *Prājāpatyam* penance by way of expiation. (7)

CHAPTER XXXIX.

KILLING domestic or wild animals are crimes, which degrade their perpetrators to the status of a mixed caste. (*Sankareekaranam*). (1)

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Krichchha* or an *Atikrichchha* penance. (2)

CHAPTER XL.

RECEIVING (remuneration)* from a despicable person (such as a *Mlechchha*, etc.,) Carrying on trade or usury, speaking falsehood and serving a *S'udra*,—these are crimes that make their perpetrators unworthy of receiving alms (*Apātreekaranam*). (1)

Having committed an *Upātreekaranam* crime one shall practise a *Tapta Krichchha* or a *Sheeta Krichchha* penance, or a couple of *Mahā-Sāntapanam* penances. (2)

CHAPTER XLI.

KILLING aquatic birds and animals (such as fish, etc.,) and worms and insects. (1—2) Eating things kept in the same box with wine.† (3) These are the crimes which lead to defilement (*Malāvaham*). (4)

* Receiving gifts from such a person would be regarded as an *Upapātakam*.

† The text has *Madyānutgata-Bhojanam* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects upon the system)."

The practice of a *Tapta-Krichchha* penance is the atonement for a *Malāvaham* crime; a *Krichchham* or an *Atikrichchham* penance may also be practised for its expiation. (5)

CHAPTER XLII.

CRIMES other than those already enumerated should be classed within the *Prakirṇa* (miscellaneous group). (1)

In a case of *Prakirṇa* crime, one, considering its gravity or lightness, shall practise an expiatory penance in accordance with the injunctions of a *Brāhmaṇa*. (2)

CHAPTER XLIII.

Now about hells. (1) *Tāmisram* (darkness). (2) *Andha Tāmisram* (total darkness). (3) *Rauravam* (hell of great howling) (5) *Kāla-sūtram* (hell of time or death). (6) *Mahā-narakam* (the great hell). (7) *Sanjivanam* (re-animating). (8) *Abichi* (waveless). (9) *Tupanam* (burning). (10) *Sampratapanam* (extremely scorching). (11) *Sanghātakam* (compressing). (12) *Kākolam* (ravens). (13) *Kandulam** (itching). (14) *Kuttanam* (cutting). (15) *Putimrittikam* (of putrid soil). (16) *Loha-Shanku* (iron-spiked). (17) *Richisham* (frying pan). (18) *Vishama-panthānam* (of undulating ways). (19) *Kantaka-Shālmali* (hell of thorny *Shālmali* (*Malabaricum Bombax*) trees. (20) *Dīpanadi* (flame-river). (21) *Asipatra-Vanam* (sword-leaved forest) and *Lohakarakam* (Iron-feters.) (22—23)

* *Kudmālam* is a different reading which Jolly has adopted.

In these *Atipâtakins*, who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa*; (24) deadly sinners (*Mahâpâtakins*) who have not done penances, for a *Manvantaram*; (25) Minor sinners (*Anupâtakins*), for the like period; (26) (Unexpiated) *Upapâtakins*, for four *Yagas*. (27) Those guilty of bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts (*Apâtrikaranam*). (30) Similarly, those who have committed crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakirna* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences). (32)

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions. (35)

Burnt by fire, pricked by thorns, severed with saws and oppressed by thirst. (36)

Oppressed with hunger, attacked by ferocious tigers, and fainting with the putrid smell of blood and pus. (37)

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. (38)

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and somewhere they are pasted on slabs of iron. (39)

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in distraction of hunger. (42)

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

Here the emissaries of Death trample upon their throats,* their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines† and dragged on by their knees. (44)

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle‡ and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the

* The text has *Kanthéshu Dattapādāscha*. We fail to understand why Jolly has translated it as "walking upon thorns. *Kantha* means throat; substituting *Kanteshu* for *Kantheshu*, as Jolly has manifestly done, the text would be absurdly senseless and directly contradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kanta* may ever have the meaning of *Kantakam* (thorn) — *Tr.*

† The Uttara-Khandam of the Garuda Puranam, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

‡ The text has *Shyuchi-kantha*. Jolly has translated it as "the necks of these 'poor beings are not stouter than a needle." We do not wish to make any comment on this,

wombs of lower animals and are subjected to various kinds of pain. (45—46)

CHAPTER XLIV.

Now after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipātakins* successively pass into the life-forms of all im-mobile creatures. (2) *Mahāpātakins* are successively born into the wombs of insects. (3) *Anupātakins* in the wombs of birds. (4) *Upapātakins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7) Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of out-cast women. (9) Those, who are guilty of *Prākīrṇa* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold-stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal becomes a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18.) A juice-stealer* becomes a

* Such as sugar-cane-juice, etc.

एकादशोऽध्यायः ।

राजा सर्वस्येष्टे ब्राह्मणवर्जं, साधुकारी स्यात् साधुवादी
 त्रयामान्वोक्षिक्याश्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्-
 सहायोऽपायसम्पन्नः समः प्रजासु स्याद्वित्तसां कुर्वीत । तमु-
 पर्याप्तो नमधस्या उपासौरन्नन्ते ब्राह्मणेभ्यस्तेऽप्येनं मन्येरन् ।
 वर्णानां श्रमांश्च न्यायतोऽभिरक्षेच्चलतश्चैनान् स्वधर्मं स्थापयेच्च-
 र्मस्यो ह्यंशभागभवतीति विज्ञायते । ब्राह्मणञ्च पुरो दधीत
 विद्याभिजन-वाग्प्रवयःशीलसम्पन्नं न्यायव्रतं तपस्विनं, तत्-
 प्रसूतः कर्माणि कुर्वीत । ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथत इति
 च विज्ञायते । यानि च दैवोत्पातचिन्तकाः प्रब्रूयुस्तान्याश्रयेत्,
 तदधीनमपि ह्येके योगक्षेमं प्रतिजानते । शान्तिपुण्याहस्वस्त्यय-
 नायुष्यमङ्गलसंयुक्तान्याभ्युदयिकानि विद्वेषिणां सम्बलनमभिचा-
 रक्षिषद्वाधिसंयुक्तानि च शालाग्नौ कुर्यादुदयथोक्तमृत्विजोऽन्या-
 नितस्य व्यवहारो वेदो धर्मशास्त्राख्यङ्गान्युपवेदाः पुराणं देश-
 जातिकुलधर्माश्चान्नायैरविरुद्धाः प्रमाण । कृषिवणिक्पाशुपाख्य-
 कुसौदकारवः स्वे स्वे वर्गे । तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य
 धर्मव्यवस्थान्यायाविगमे तर्कोऽभ्युपायस्तेनाभ्युद्य यथास्थानं
 गमयेद्विप्रतिपत्तौ त्रयीविद्यावृद्धेभ्यः प्रत्यवहृत्य निष्ठां गमये-
 दयाहास्य निःश्रेयसं भवति । ब्रह्मक्षत्रेण सम्प्रवृत्तं देवपितृ-
 मनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहुस्तेना-
 दान्तान् दमयेद्वर्णाश्रमाश्च स्वकर्मनिष्ठाः प्रेत्य कर्मफलमनुभूय
 ततः शेषेण विशिष्टदेशजातिकुलरूपायुःश्रुतवृत्तचित्तसुखमेव सो

जन्म प्रतिपद्यन्ते विद्याञ्च । विपरीता नश्यन्ति । तानाचार्य्योप-
देशोदण्डश्च पालयते तस्माद्राजाचार्य्यावनिन्द्यावनिन्द्यौ ।

इति गौतमीये धर्मशास्त्रे एकादशोऽध्यायः ॥ ११

द्वादशोऽध्यायः ।

शूद्रो द्विजातीनभिसन्ध्यायाभिऽहृत्य च वाग्दण्डपारुष्या-
भ्यामङ्गं मोच्यो येनोपहृत्यादार्य्यस्त्रयभिगमने लिङ्गोद्धारः ।
स्वहरणञ्च गोप्ता चेद्वधोऽधिकोऽथाह्रास्य । वेदमुपशृण्वतस्त्र-
पुजतुभ्यां श्रोत्रप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे शरीर-
भेद आसनशयनवाक्पथिषु समप्रेषुर्दण्ड्यः शतम् । क्षत्रियो
ब्राह्मणाक्रोशे दण्डपारुष्ये द्विगुणमध्यर्द्धं, वैश्यो ब्राह्मणस्तु
क्षत्रिये पञ्चाशत्तदर्द्धं, वैश्ये न शूद्रे किञ्चित् ब्राह्मणराजन्यवत्
क्षत्रियवैश्यावष्टापाद्यं । स्तेयकिर्त्तव्यं शूद्रस्य द्विगुणोत्तराणौ-
तरेषां प्रतिवर्णं विदुषोऽतिक्रमे दण्डभूयस्त्वं । फलहरितधान्य-
शाकादाने पञ्चकृष्णालमल्पे । पशुपौडिते स्वामिदोष, पालसं-
युक्ते तु तस्मिन् । पथि क्षेत्रेऽनावृते पालक्षेत्रिकयोः । पञ्च माषा
गवि षडङ्गे खरेऽश्वमहिष्योर्दंशाजाविषु द्वौ द्वौ सर्व्वविनाशे शतं,
शिष्टाकरणे प्रतिषिद्धसेवायाञ्च, नित्यं चेत्पापिण्डादूर्द्ध्वं स्वहरणञ्च ।
गोऽग्न्यर्थे लणमेधान् वीरुद्वनस्पतौनाञ्च पुष्पाणि स्ववदाददीत
फलानि चापरिवृतानाम् । कुसीदवृद्धिर्धर्म्या विंशतिः, पञ्च-
माषको मासं नातिसांवत्सरौमेके, चिरस्थाने द्वेगुण्यं प्रयोगस्य ।
मुक्ताधिर्न वर्द्धते दित्सतोऽवरुद्धस्य च । चक्रकालवृद्धिः कारिता-
कायिकाशिखाधिभोगाश्च कुसीदं । पशूपजलोमक्षेत्रशतवाह्येषु

जातिपञ्चगुणम् । जडापोगण्डधनं दशवर्षभुक्तं परैः सन्निधौ भोक्तु-
रश्रातियप्रव्रजितराजन्यधर्मपुरुषैः । पशुभूमिस्त्रीणामनतिभोग
ऋक्षभाजि ऋणं प्रतिकुर्षुः, प्रातिभाव्यवर्णिक्षुल्कमद्यद्युत-
दण्डान् पुत्रानध्याभवेयुर्निध्यन्नादियाचितावक्रौताधेया नष्टाः
सर्वा न निन्दिता न पुरुषापराधेन । स्तेनः प्रकीर्णकेशो मुषली
राजानमियात् कर्माचक्षाणः पूतो वधमोक्षाभ्यामघ्नन्नेनस्त्री
राजा । न शारौरो ब्राह्मणदण्डः कर्मवियोगविख्यापनविवा-
सनाङ्ककरणान्यप्रवृत्तौ प्रायश्चित्ती स चौरसमः सचिवो मति-
पूर्वं प्रतिग्रहीताप्यधर्मसंयुक्ते । पुरुषशक्त्यपराधानुबन्धविज्ञा-
नादण्डनियोगोऽनुज्ञानं वा वेदवित् समवायवचनाद् वेदवित्-
समवायवचनात् ।

इति गौतमौये धर्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः ।

विप्रतिपत्तौ साक्षिणि मिथ्यासत्यव्यवस्था बहवः स्युर-
निन्दिताः स्वकर्मसु प्रात्ययिका राज्ञाञ्च निष्प्रीत्यनमिता-
पाश्चान्यतरस्मिन्नपि शूद्रा । ब्राह्मणस्त्वब्राह्मणवचनादनुरोधो-
ऽनिबन्धाश्चेन्नासमवेताः पृष्टाः प्रब्रूयुरवचने च दोषिणः स्युः स्वर्गः
सत्यवचने विपर्यये नरकः । अनिवन्धैरपि वक्तव्यं पौडाकते
निबन्धः प्रमत्तोक्ते च साक्षिसभ्यराजकर्तृषु दोषो धर्मतन्त्र-
पौडायां । शपथैर्नैके सत्यकर्मणा तद्देवराजब्राह्मणसंसदि स्याद-
ब्राह्मणानां । क्षुद्रपश्वन्वृते साक्षी दश हन्ति, गोऽश्वपुरुषभूमिषु
दशगुणोत्तरान्, सर्वं वा भूमौ हरणे नरको, भूमिवदप्सु, मैथुन-

संयोगे च पशुवन्मधुसर्पिषो, गोवहस्सहिरण्यधान्यव्रह्मसु, याने-
 च्छवन्मिथ्यावचने । याप्यो दण्डश्च साक्षी, नानृतवचने दोषो
 जीवनश्चेत्तदधीनं, न तु पापीयसो जीवनं । राजा प्राङ् विवाको
 ब्राह्मणो वा शास्त्रवित्, प्राङ् विवाको मध्यो भवेत् । संवत्सरं
 प्रतीक्षेत प्रतिभायां धेन्वनडुहस्त्रीप्रजनसंयुक्तेषु । शीघ्रमात्ययिके
 च । सर्वधर्मोभ्यो गरीयः प्राङ् विवाके सत्यवचनं सत्यवचनम् ।

इति गौतमीये धर्मशास्त्रे त्रयोदशोऽध्यायः ॥ १० ॥

चतुर्दशोऽध्यायः ।

शावमाशौचं दशरात्रमृत्विग्दीक्षितव्रह्मचारिणां सपिण्डा-
 नामेकादशरात्रं । क्षत्रियस्य द्वादशरात्रं, वैश्यस्यार्धमासमेकं
 मासं शूद्रस्य । तच्चेदन्तःपुनरापतेत् तच्छेषेण शुध्येरन्, रात्रिशेषे
 द्वाभ्यां, प्रभाते तिसृभिर्गोब्राह्मणहतानामन्वत्तं राजक्रोधाच्च
 युद्धे प्रायोनाशकशस्त्राग्निविषोदकोद्वन्धनप्रपन्नैश्चेच्छतां ।
 पिण्डनिवृत्तिः सप्तमे पञ्चमे वा जननेऽप्येवं । मातापित्रोस्तन्मा-
 तुर्वागर्भमाससमा रात्रिः संसने गर्भस्य । त्र्यहं वा श्रुत्वा चोदं
 दशम्याः पक्षिण्यसपिण्डयोनिस्त्वन्धे सहाध्यायिनिं च सत्रह्म-
 चारिण्येकाहं श्रोत्रिये चोपसम्पन्ने प्रेतोपस्पर्शने । दशरात्रमा-
 शौचमभिसन्धाय चेदुक्तं वैश्यशूद्रयोरात्तंवीर्वापूर्वयोश्च । त्र्यहं
 वाचार्यतत्पुत्रस्त्रीयाज्यशिश्वेषु चैवमवरश्चेहर्णः पूर्वं वर्णमुप-
 स्पृशेत् पूर्वो वावरं तत्र शावोक्तमाशौचं । पतितचण्डालसूतिको-
 दक्याशवसृष्टितत्सृष्ट्युपस्पर्शने सचेलोदकोपस्पर्शनाच्छुध्येच्छ-
 वानुगमे च । शुनश्च यदुपहन्यादित्येके उदकदानं सपिण्डैः

स्ततश्चङ्गस्य तत्स्त्रीणाञ्चानतिभोग एकेऽप्रदत्तानामधःशय्या-
सनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन्न मासं भक्षयेयुरा-
प्रदानात् । प्रथमतः तीयपञ्चमसप्तमनवमेषूदकक्रिया वाससाञ्च
त्यागः अन्ये त्वन्यानां दन्तजम्भादि मातापितृभ्यां तूष्णीं माता
बालदेशान्तरितप्रव्रजितासपिण्डानां सद्यःशोचं । राजाञ्च
कार्यविरोधाद्ब्राह्मणस्य च स्वाध्यायानिवृत्त्यर्थं स्वाध्याया-
निवृत्त्यर्थम् ।

इति गौतमौये धर्मशास्त्रे चतुर्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः ।

अथ आहममावस्यायां पितृभ्यो दद्यात् । पञ्चमीप्रभृति
वापरपक्षस्य यथाश्राद्धं सर्वस्मिन् वा द्रव्यदेशब्राह्मणसन्निधाने
वा कालनियमः ; शक्तितः प्रकर्षेद्गुणसंस्कारविधिरन्नस्य ।
नवावरान् भोजयेदरुजो यथोत्साहं वा ब्राह्मणान् श्रोत्रियान्
वाग्रूप वयःशीलसम्यन्त्रान् । युवेभ्यो दानं प्रथममेके पितृवन्न च
तेन मित्रकर्म कुर्यात् । पुत्राभावे सपिण्डा मातृसपिण्डाः
शिष्याश्च दद्यात् स्तदभावे ऋत्विगाचार्यौ । तिलमाषत्रौहिण्यवोद-
कदानैर्मांसं पितरः प्रीणन्ति, मत्स्यहरिणरूरुशशकूर्मवराहमेष-
मांसैः संवत्सराणि, गव्यपयःपायसैर्द्वादशवर्षाणि, बार्हीणसेन
मांसेन कालशाकच्छागलौहखड्गमांसैर्मधुमिश्रैश्चानन्यम् ।
न भोजयेत् स्तेनक्लौवपतितनास्तिकतद्वृत्तिवीरहायेदिधि-
षुपतिषुपतिस्त्री-ग्रामयाजकाजपालोत्सृष्टाग्निमद्यप-कुचरकूट-
साक्षिप्रतिहारिकानुपपत्तिर्यस्य च कुण्डाशी सोमविक्रये

गारदाहो गरदावकीर्णिगणप्रेष्यागम्यागामिहिंसुपरिवित्तिपरि-
 वेत्तपर्याहृतपयेधातृत्यक्तात्मदुर्वलाः कुनखिष्यावदन्तः श्वित्रि-
 पौनर्भवकितवाजप्रेष्यप्रातिरूपकशूद्रापतिनिराकृताकलासौ कु-
 सीदौ वणिकशिल्पोपजीविज्यावादिततालनृत्यगीतशौलान्,
 पित्रा चाकामेन विभक्तान्, शिष्यांश्चैके सगोत्रांश्च । भोजयेदूर्ध्वं
 त्रिभ्यो गुणवन्तम् । सद्यःश्राद्धोः शूद्रातल्पगस्तत्पुरीषे मांसं
 नयति पितृंस्तस्मात् तदहर्ब्रह्मचारी स्यात् । श्वपचचाण्डाल-
 पतितावेक्षणे दुष्टं तस्मात् परिश्रुते दद्यात् तिलैर्वा किरित्,
 पङ्क्तिपावनो वा शमयेत् । पङ्क्तिपावनाः षडङ्गविज्जेष्टसामि-
 कस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः पञ्चाग्निः स्नानको मन्त्र-
 ब्राह्मणविद्वर्मज्ञो ब्रह्मदेयानुसन्दान् इति हविःषु चैवं दुर्वला-
 दौन् श्राद्ध एवैके श्राद्ध एवैके ।

इति गौतमीये धर्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

षोडशोऽध्यायः ।

श्रवणादि वार्षिकं प्रोष्ठपदीं वोपाकृत्याधीयीत ऋन्दांस्यर्ध-
 पञ्चममासान् पञ्चदक्षिणायनं वा ब्रह्मचार्युत्सृष्टलोमा । न मांसं
 भुञ्जीत द्वैमास्यो वा नियमो नाधीयीत वायौ दिवा पांशुहरे
 कर्णश्राविणि नक्तं वाणभेरौसृदङ्गगर्जात्तशब्देषु च श्वशृगाल-
 गर्हभसंज्ञादे लाहितेन्द्रधनुनीहारेष्वभ्रदर्शने चापत्तौ सूत्रित
 उच्चरिते निशासन्ध्योदकेषु वर्षति चैके वल्मीकसन्तानमाचार्य-
 परिवेषणे ज्योतिषोश्च भीतो यानस्यः शयानः प्रौढपादः
 श्मशानग्रामान्तमहापथाशीचेषु पूतिगन्धान्तः श्वदिवाकीर्त्ति-

शूद्रसन्निधाने सूतके चोद्गारे ऋग्यजुषश्च सामशब्दे यावदा-
कालिका निर्घातभूमिकम्पराहुदर्शनोल्कास्तनयित्नुवर्षविद्युतः
प्रादुष्कृताग्निष्वनृतौ विद्यति नक्तञ्चापररात्रात् त्रिभागादि-
प्रवृत्तौ सर्वम् । उल्का विद्यत्समेत्यकेषां । स्तनयित्नुपररा-
त्रेऽपि प्रदोषे सर्वं नक्तमर्द्धरात्रादहश्चेत् सज्ज्योतिर्विषयस्थे च
रात्रिं प्रेते विप्रोष्य चान्याऽन्येन सह सङ्कुलोपाहितवेदसमाप्ति-
च्छर्द्दिश्चादमनुष्ययज्ञभाजनेष्वहोरात्रममावास्यायाञ्च द्वाहं वा
कार्तिकौ फाल्गुन्याषाढौ पौर्णमासौ तिस्रोऽष्टकास्त्रिरात्र-
मन्यामेके अभितां वार्षिकं सर्वे वर्षविद्यत्स्तनयित्नुसन्निपाते
प्रत्यन्दिन्यूहं भोजनाद्युत्सवे प्राधौतस्य च निशायां चतुर्मुहूर्तं
नित्यमेके नगरे मानसमप्यशुचिश्चादिनामाकालिकमक्ततान्न-
आदिकसंयागे च प्रतिविद्यच्च यावत् स्मरन्ति प्रतिविद्यच्च
यावत् स्मरन्ति ।

इति गौतमौये धर्मशास्त्रे षोडशोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

पशूस्तानां स्वकर्मसु द्विजातीनां ब्राह्मणो भुञ्जीत प्रति-
गृह्णीयाच्चैधोदकयवसमूल-फलमध्वभयाभ्युद्यतशय्यासनयान-
पयोदधिधानाशफरिप्रियङ्गुसृङ्गार्गशाकान्यप्रनोद्यानि । सर्वेषां
पितृदेवगुरुभृत्यभरणे चान्यवृत्तिस्त्रेन्नान्तरेण शूद्रात् पशुपाल-
क्षेत्रकर्षककुलसङ्गतकारपितृपरिचारका भोज्यान्ना वणिक्
चाशिल्पो नित्यमभोज्यं केशकोटावपन्नं रजस्सलाकष्टशकुनि-
पदोपहतं भ्रूणघ्नप्रेक्षितं गवोपघ्नातं भावदुष्टं शुक्तं केवलमदधि

पुनःसिद्धं पर्युषितमशाकभक्ष्यस्नेहमांस-मधुन्युत्सृष्ट पञ्चस्यभि-
 शमानपदेशदन्तिकतक्षकदर्शवन्धनिकचिकित्सक मृगयु-कार-
 च्छिष्टभोजिगण-विहिषाणामपाङ्क्त्यानां । प्राग्दुर्वलादुवधा-
 न्नाचमनोत्थानव्यपेतानि । समासमाभ्यां विषमसमे पूजान्त-
 रानर्हन्ति । गोश्च चौरमनिर्हंशायाः सूतके चाजामहिष्योश्च
 नित्यमाविक्रमपेयमौद्धमेकशफच्च । स्यन्दिनौयमसूसन्धिनी
 नाश्च याश्च व्यपेतवत्साः । पञ्चनखाश्चाश्ल्यकशशष्वाविदु-
 गोधाखड्गकच्छपा । उभयतोदत्केशलोमेकशफकलविङ्कल्प-
 लवचक्रवाकहंसाः काककङ्कटध्रश्येना जलजा रक्तपादतुण्डा
 ग्राम्यकुक्कुटशूकरो धेन्वनडुहो, चापन्नदावसन्नवथामांसानि
 किसलयक्याकुलशुननिर्ध्यासलोहित—व्रश्चनाश्वनिचिदारुवक-
 लाक टिट्ठिभ माग्धाढनक्तचरा अभक्ष्याः । भक्ष्याः प्रतुदा
 विष्किरा जालपादा मत्स्याश्चाविक्रता बंध्याश्च धर्मार्थे व्याल-
 हता दृष्टदोषवाक्प्रशस्तान्यभुग्ण्योपयुञ्जीतोपयुञ्जीत ।

इति गौतमौये धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टोदशोऽध्यायः ।

अस्वतन्त्रा धर्मो स्त्री नातिचरेद्भर्तारं । वाक्चक्षुःकर्म-
 संयता पतिरपत्यलिप्सुर्देवराद् गुरुप्रसूता नर्तुमतीयात् पिण्ड-
 गोत्रऋषिसम्बन्धिभ्यो योनिमात्राद्वा । नादेवरादित्येके ।
 नातिद्वितौयं जनयितुरपत्यं समयादन्यत्र जीवतश्च क्षेत्रे
 परस्मात् तस्य द्वयोर्वा रक्षणाङ्गत्तरेव नष्टे भर्तारि षाड्वार्षिकं
 क्षपणं श्रूयमाणेऽभिगमनं प्रव्रजिते तु निवृत्तिः प्रसङ्गात् तस्य

द्वादशवर्षाणि ब्राह्मणस्य विद्यासम्बन्धे भ्रातरि चैवं ज्ञायसि
यवौयान् कन्याग्नुरपषमेषु षडित्येके त्रीन् कुमार्युतूनतीत्य स्वयं
युज्येतानिन्दितेनोत्सृज्य पित्रानलङ्कारान् प्रदानं प्राग्वृत्तोर-
ग्रयच्छन् दोषी प्राग्वाससः प्रतिपत्तेरित्येकं द्रव्यादानं
विवाहसिद्धयर्थं धर्मतन्त्रसंयोगे च शूद्रादन्यत्रापि शूद्राहङ्-
पेशोर्हीनकर्मणः शतगोरनाहिताग्नेः सहस्रगोश्च सोमपात्
सप्तमौश्चामुक्ता निचयायाप्यहीनकर्मभ्य आचक्षीत राज्ञा
पृष्टस्तेन हि भर्त्तव्यः श्रुतशीलसम्पन्नश्चेधर्मतन्त्रपीडायां तस्या-
करणे दोषो दोषः ।

इति गौतमीये धर्मशास्त्रेऽष्टादशोऽध्यायः ॥ १८ ॥

एकोनविंशोऽध्यायः ।

उक्ती वर्णधर्मश्चाश्रमधर्मश्चाथ खल्वयं पुरुषो येन कर्मणा
लिप्यतेऽयैतदयाज्ययाजनमभक्ष्यभक्षणमवद्यवदनं शिष्टस्याक्रिया
प्रतिषिद्धसेवनमिति च तत्र प्रायश्चित्तं कुर्यान्न कुर्यादिति
मौमांसन्ते न कुर्यादित्याहुर्नहि कर्म क्षीयत इति कुर्यादित्य-
परे पुनः स्तोमेनेष्टा पुनः सवनमायातीति विज्ञायते ब्राह्म-
स्तोमेनेष्टा तरति सर्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन
यजतेऽग्निष्टुताभिश्चस्यमानं याजयेदिति च । तस्य निष्कृय-
णानि जपस्तपो होम उपवासो दानमुपनिषदो वेदान्ताः
सर्वच्छन्दःसु संहिता मधून्यधमपणमथर्वशिरोरुद्राः पुरुष-
सूक्तं राजनरौहिणे सामनी बृहद्रथन्तरे पुरुषगतिर्महानाम्नो
महावैराजं महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमद्विष्यवमानं

कुष्माण्डानि पावमान्यः सावित्री चेति पावनानि । पयोव्रतता
 शाकभक्षता फलभक्षता प्रसृतयावको हिरण्यप्राशनं घृतप्राशनं
 सोमपानमिति च मेध्यानि । सर्वे शिलोच्चयाः सर्वाः सवन्यः
 पुण्या ऋदास्तौर्थाणि ऋषिनिवासगोष्ठपरिस्कन्दा इति देशाः ।
 ब्रह्मचर्यं सत्यवचनं सवनेषूदकोपस्पर्शनमार्द्रवस्त्रताधःशायिता-
 नाशक इति तपांसि । हिरण्यं गौर्वासोऽश्वो भूमिस्तिला
 घृतमन्नमिति देयानि । संवत्सरः षण्मासाश्चत्वारस्त्रयो द्वावे-
 कश्चतुर्विंशत्यहो द्वादशाहः षडहस्यहोऽहोरात्र इति कालाः ।
 एतान्येवानादेशे विकल्पेन क्रियेरन् एनःसु गुरुषु गुराणि
 लघुषु लघुनि कच्छातिकच्छं चान्द्रायणमिति सर्वप्रायश्चित्तं
 सर्वप्रायश्चित्तम् ।

इति गौतमीये धर्मशास्त्रे एकोनविंशोऽध्यायः ॥ १८ ॥

विंशोऽध्यायः ।

अथ चतुःषष्टिषु यातनास्थानेषु दुःखान्यनुभूय तत्त्रेमानि
 लक्षणानि भवन्ति । ब्रह्महार्द्रकुष्ठी, सुरापः श्यावदन्तो, गुरु-
 तल्पगः पङ्गन्धः, स्वर्यहारो कुनखो, श्वित्नी वस्त्रापहारी
 हिरण्यहारो दर्दूरी, तेजोऽपहारी मण्डली, स्नेहापहारी क्षयी,
 तथाजौर्णवान्नापहारी, ज्ञानापहारी भूकः, प्रातहन्ता गुरोर-
 पक्ष्मारी, गोघ्नो जात्यन्धः, पिशुनः पूतिनासः, पूतिवक्त्रस्तु
 सूचकः, शूद्रोपाध्यायः श्वपाकस्तपुसौसचामरविक्रयी मद्यपः,
 एकशफविक्रयी मृगव्याधः, कुण्डाशी भृतकश्चैलिको वा नक्षत्रो
 चार्बुदी, नास्तिको रङ्गोपजीव्यभक्ष्यभक्षो गण्डरी, ब्रह्मपुरुषः

तस्कराणां देशिकः पिण्डितः षण्डो महापथिक गण्डिक-
 षण्डालो पुकसो गोष्ववकीर्णी मध्वामेहो, धर्मपत्नीषु स्यान्मै-
 थुनप्रवर्त्तकः खल्वाटसगोत्रसमयस्यभिगामी पितृमातृभगिनी-
 स्यभिगाभ्यावोजितस्तेषां कुञ्जकुण्डमण्डव्याधितव्यङ्गदरिद्राल्पा-
 युषोऽल्पबुद्धयश्चण्ड षण्डशैलूष-तस्करं परपुरुष-प्रेष्यपरकर्मकराः
 खल्वाटचक्राङ्गसङ्कीर्णाः क्रूरकर्माणः क्रमशश्चान्याश्चोपपद्यन्ते
 तस्मात् कर्तव्यमेवेह प्रायश्चित्तं विशुद्धैर्लक्षणेर्जायन्ते धर्मस्य
 धारणादिति धर्मस्य धारणादिति ।

इति गौतमोये धर्मशास्त्रे विंशोऽध्यायः ॥ २० ॥

एकविंशोऽध्यायः ।

त्यज्येत् पितरं राजघातकं शूद्रायाजकं वेदविप्लावकं
 भ्रूणहनं यश्चान्यावसायिभिः सह संवसेदन्यावसायिन्या वा
 तस्य विद्यागुरुन् योनिसम्बन्धांश्च सन्निपात्य सर्वाण्युदका-
 दीनि प्रेतकर्मणि कुर्युः पात्रञ्चास्य विपर्यस्येयुः । दासः
 कर्मकरो वावकरादमेध्यपात्रमानौय दासी घटान् पूरयित्वा
 दक्षिणामुखः पदा विपर्यस्येदमनुदकं करोमिति नामग्राहस्तं
 सर्वेऽन्वालभेरन् प्राचीनावीतिनो मुक्तशिखा विद्यागुरवो
 योनिसम्बन्धाश्च वीक्षेरन्नप उपस्पृश्य ग्रामं प्रविशन्ति । अत
 ऊर्ध्वं तेन सम्भाष्य तिष्ठेदेकरात्रं जपन् सावित्रीमन्त्रानपूर्वं
 ज्ञानपूर्वञ्चेत् त्रिरात्रम् । यस्तु प्रायश्चित्तेन शुध्येत् तस्मिन्
 शुद्धे शातकुम्भमयं पात्रं पुण्यतमाद्भुदात् पूरयित्वा सवन्तीभ्यो
 वा त इनमप उपस्पृशेयुः । अथास्मै तत्पात्रं दद्युस्तत्

सम्प्रतिगृह्य जपेच्छान्ता द्यौः शान्ता पृथिवी शान्तं शिब-
मन्तरोच्चं यो रोचनस्तमिह गृह्णामौत्येतैर्यजुभिः पावमानौभि-
स्तरत्समन्दौभिः कुष्माण्डेष्वज्यं जुहुयाद्विरण्यं ब्राह्मणाय वा
दद्याद्ब्रामाचार्याय । यस्य तु प्राणान्तिकं प्रायश्चित्तं स मृतः
शुध्येत् । तस्य सर्वाण्युदकादौनि प्रेतकर्माणिकुर्युरेतदेव
शान्त्युदकं सर्वेषूपपातकेषूपपातकेषु ।

इति गौतमीये धर्मशास्त्रे एकविंशोऽध्यायः ॥ २१ ॥

द्वाविंशोऽध्यायः ।

ब्रह्महःसुराप-गुरुतल्पग-मातृपितृयोनिस्त्वन्धगस्तेनना-
स्तिक निन्दितकर्माभ्यासि-पतितात्याग्यपतितत्यागिनः पातक-
संयोजकाश्च तैश्चाद्वं समाचरन् । द्विजातिकर्मभ्यो हानिः
पतनं परत्र चासिद्धिस्तामेके नरकं । त्रीणि प्रथमान्यनिद्देश्यानि
मनुर्न स्त्रीष्वगुरुतल्पगः पततौत्येके भ्रूणहनि हौनवर्णसेवायाश्च
स्त्री पतति कौटसाच्च राजगामिपेशुनं गुरोरनृताभिशंसनं
महापातकसमानि । अपाङ्क्त्यानां प्राग्दुर्वलाहोहन्तब्रह्मो-
ज्भ्यतन्मन्त्रकदवकीर्णपतितसावित्रीकेषूपपातकं, याजनाध्य-
पनाद्विगाचार्यो पतनीयसेवायाश्च हेयावन्यत्र हानात् पतति ।
तस्य च प्रतिग्रहीतेत्येके । न कर्हिचिन्नातापितोरवृत्तिदायन्तु
न भजेरन् । ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्वल-
हिंसायामपि मोचने शक्तश्चेत् । अभिक्रध्यावगोरणं ब्राह्मणस्य
वर्षशतमस्वर्ग्यं, निर्घाते सहस्रं, लोहितदर्शने यावतस्तत्प्रस्कन्ध
पांशून् संगृह्णीयात् ।

इति गौतमिye धर्मशास्त्रे द्वाविंशोऽध्यायः ॥ २२ ॥

त्रयोविंशोऽध्यायः ।

प्रायश्चित्तमग्नौ शक्तिर्ब्रह्मस्तिरवच्छादितस्य लक्ष्यं वा
 स्याज्जन्ये शस्त्रभृताम् । खट्वाङ्गकपालपाणिर्वा हादश
 संवत्सरान् ब्रह्मचारौ भैक्षाय ग्रामं प्रविशेत् स्वकर्माचक्षुणः,
 पथोपक्रामेत् सन्दर्शनादार्यस्य । स्नानासनाभ्यां विहरन् सवर्णेषु
 दकोपस्यर्शी शुध्येत् । प्राणलाभे वा तन्निमित्ते ब्राह्मणस्य
 द्रव्यापचये वा त्रयवरं प्रति राज्ञोऽश्वमेधावभृथे वान्ययज्ञेऽ-
 प्यग्निष्टुदन्तस्रोत्सृष्टश्वेद्ब्राह्मणवधे । हत्वापि आत्रेय्याश्चैवं
 गर्भे चाविज्ञाते वा । ब्राह्मणस्य राजन्यवधे षड्वार्षिकं
 प्राकृतं ब्रह्मचर्यं ऋषभैकसहस्राश्च गादद्यात् । वैश्ये द्वैवार्षिकं
 ऋषभैकशताश्च गा दद्यात् । शूद्रे संवत्सरमृषभैकदशाश्च
 गा दद्यादनात्रेय्याश्चैवं गाश्च । वैश्यश्चर्मण्डूकनकुलकाकविवर-
 चरमूषिकाश्च । हिंसासु चास्थिमतां सहस्रं हत्वानस्थि-
 मतामनडुङ्गारे च । अपि वास्थिमतामेकैकस्मिन् किञ्चि-
 दद्यात् । षण्ढे च पलालभारः सौसमाषश्च, वराहे घृतघटः,
 सर्पे लौहदण्डो, ब्रह्मवन्धाश्च ललनायां जीवोवैशिकेन
 किञ्चित्तल्पान्नधनलाभवधेषु पृथक्स्पर्षाणि द्वे, परदारे त्रीणि ।
 श्रोत्रियस्य द्रव्यलाभे चोत्सर्गो यथास्थानं वा गमयेत् । प्रतिसिद्ध-
 मन्त्रसंयोगे सहस्रवाक् चेदग्न्युत्सादनिराकृत्युपपातकेषु, चैवं
 स्त्री चातिचारिणी गुप्ता पिण्डन्तु लभेत । अमानुषीषु गोवर्ज्य
 स्त्रीकृते कुष्माण्डैर्घृतहोमो घृतहोमः ।
 इति गौतमीये धर्मशास्त्रे त्रयोविंशोऽध्यायः ॥ २३ ॥

चतुर्विंशोऽध्यायः ।

सुरापस्य ब्राह्मणस्योष्णामासिच्चेयुः सुरामास्ये मृतः
 शुध्यदमत्या पाने पयोष्टतमुदकं वायुं प्रतिव्रह्मं तप्तानि
 सक्तच्छस्तोऽस्य संस्कारः । मूत्रपुरीषरेतसाञ्च प्राशने
 श्वापदाङ्गराणाञ्चाङ्गस्य ग्राम्यकुक्कुटशूकरयोश्च गन्धघ्राणे
 सुरापस्य प्राणायामो घृतप्राशनञ्च पूर्वैश्च दृष्टस्य (दृष्टस्य) ।
 तल्पे लोहशयने गुरुतल्पगः शयीत सूर्मीं वा ज्वलन्तीं श्लिष्टी-
 क्षिप्तं वा सहस्रणसुतक्त्याञ्जलावाधाय दक्षिणाप्रतीचीं व्रजेद-
 जिह्मामा शरीरनिपातान्मृतः शुध्येत । सखीसयोनिसगोत्रा-
 शिष्यभार्यासु स्त्रुषायां गवि च तल्पसमोऽवकर इत्येके
 श्वभिरादायैद्राजा निहीनवर्णगमने स्त्रियं प्रकाशं पुमांसं
 खादयेद्यथोक्तं वा गर्हमेनावकौर्णीं निऋतिं चतुष्पथे यजते
 तस्याजिनमूर्ध्वात्वं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं
 चरेत् कर्माचक्षाणः संवत्सरेण शुध्येत् । रेतस्तन्दने भये
 रोगे सुप्तेऽग्नीन्धनभैक्षचरणणि सप्तरात्रं कृत्वाज्यहोमः
 साभिसन्धेर्व्यां रेतस्याभ्यां सूर्याभ्युदिते ब्रह्मचारौ तिष्ठेदह-
 रहर्भुञ्जानोऽभ्यस्तमिते च रात्रिं जपन् सावित्रीमशुचिं
 दृष्ट्वादित्यमीक्षेत प्राणायामं कृत्वाभोज्यभोजनेऽभ्यप्राशने वा
 निष्पुत्रीषोभावस्त्रिरात्रावरमभोजनं सप्तरात्रं वा स्वयं शीर्णा-
 न्युपयुञ्जानः फलान्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छर्द्दिनी
 ष्टतप्राशनञ्चाक्रोशावृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये
 चेदाकृणीपावमानीभिर्हीमो विवाहमैथुननिर्मातृसंयोगेष्वदोष-

मेकेऽनृतं न तु खलु गुर्वर्थेषु यतः सप्त पुरुषानित्यं परंतश्च
हन्ति मनसापि गुरोरनृतं वदन्नलोष्वर्थेष्वन्यावसायिनौगमने
कच्छाब्दोऽमत्या द्वादशरात्रमुदकागमने त्रिरात्रं त्रिरात्रम् ।

इति गौतमीये धर्मशास्त्रे चतुर्विंशोऽध्यायः ॥ २४ ॥

पञ्चविंशोऽध्यायः ।

रहस्यं प्रायश्चित्तमविख्यातदोषस्य चतुर्होत्रं तरत्समन्दी-
त्यम्, जपेदप्रतिग्राह्यं प्रतिजिघृक्षन् प्रतिगृह्य वाभोज्यं
बुभुक्षमाणः पृथिवीमावपेद्वत्तरारमण उदकोपमर्शनाच्छुद्धि-
मेके स्त्रीषु पयोव्रतो वा दशरात्रं घृतेन द्वितीयमङ्गिस्तृतीयं
दिवादिष्वेकभक्तको जलक्षिन्नवासा लोमानि नखानि त्वचं
मांसं शोणितं स्नायुस्थिमज्जानमिति होम आत्मनो मुखे
मृत्योरास्ये जुहोमौत्थन्ततः । सर्वेषामेतत् प्रायश्चित्तं भ्रूणं
हत्यायाः । तथान्य उक्तो नियमोऽग्ने त्वं वारयेति महा-
व्याहृतिभिर्जुहुयात् कुष्माण्डैश्चाज्यं तद्व्रत एव वा ब्रह्महत्या-
सुरापानस्तेयगुरुतल्पेषु प्राणायामैः स्नातोऽधमर्षणं जपेत्
सममश्वमेधावभृथेन सावित्रीं वा सहस्रकृत्व आवर्त्तयन्
पुनोतेद्वैवात्मानमन्तर्जले वाधमर्षणं त्रिरावर्त्तयन् पापेभ्यो
मुच्यते मुच्यते ।

इति गौतमीये धर्मशास्त्रे पञ्चविंशोऽध्यायः ॥ २५ ॥

षड्विंशोऽध्यायः ।

तदाहुः कतिधावकीर्णीं प्रविशतीति मरुतः प्राणेनैन्द्रं
 धलेन वृहस्पतिं ब्रह्मवर्चसेनाग्निमेवेतरेण सव्येणेति सोऽमावा-
 स्यायां निश्चिन्निमुपसमाधाय प्रायश्चित्ताज्याहुतीर्जुहोति
 कामावकीर्णीऽस्मरावकीर्णीऽस्मि कामकामाय स्वाहा कामाति-
 मुग्धोऽस्मराभिमुग्धोऽस्मि कामकामाय स्वाहेति समिधमाधाया-
 नुपर्य्यक्ष्य यज्ञवास्तु कौत्वोपस्थाय सन्मांसिच्चत्वित्येतया त्रिरु-
 षतिष्ठेत त्रय इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या
 इत्येतदेवैकेषां कर्माधिकृत्ययोः पूत इव स्यात् स इत्यं
 जुहुयादित्यमनुमन्त्रयेद्वरो दक्षिणेति । प्रायश्चित्तामविशेषाद-
 नार्जवपैशुन-प्रतिषिद्धाचारानाद्य प्राशनेषु । शूद्रायाश्च रेतः
 सिक्ता योनौ च दोषवति कर्मण्यभिसन्धिपूर्वेष्वविज्ञाभिरप
 उपस्पृशेद्धारुणौभिरन्यैर्वा पवित्रैः प्रतिषिद्धवाङ्मनसयोरपचारे
 व्याहृतयः सङ्घाताः पञ्च सर्वास्त्रपो वाचामेदहस्य आदित्यस्य
 पुनातु स्वाहेति प्रातः रात्रिश्च मा वरुणस्य पुनात्विति
 सायमष्टौ वा समिधमादध्याद्देवकृतस्येति हुत्वेवं सर्वस्मादेनसो
 मुच्यते मुच्यते ।

इति गौतमौये धर्मशास्त्रे षड्विंशोऽध्यायः ॥ २७ ॥

सप्तविंशोऽध्यायः ।

अथातः कच्छान् व्याख्यास्यामो । हविष्यान् प्रातराशान्
 भुक्त्वा तिस्रो रात्रौर्नाश्रीयादथापरं त्रहं नक्तं भुञ्जीत
 अथापरं त्रहं न कञ्च न याचेदथापरं त्रहमुपवसेत् तिष्ठे-

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